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VOL. V.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BRANDON, TUESDAY, OCTOBER 30, 1832.

W. WALKER, EDITOR.

NO. 6.

TERMS.

THE VERMONT TELEGRAPH is published weekly at $2 a year, payable within four months, or $2 50 at the end of the year.

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JAMES LONG, *General Agent.*

COMMUNICATIONS.

For the Telegraph.

PERSONAL REIGN OF CHRIST.

Br. Walker—

At the earnest solicitation of some of your readers, I have consented to give my views of the personal reign of Christ, through the medium of the Telegraph. And in the first place, I shall endeavor to do away the objections which "Mathetes" presented against the Personal Reign, by quoting the writings of the Rev. Andrew Fuller. I am aware, sir, that in dissenting from any part of the writings of that excellent man, I shall enlist against me at least the sympathies, if not the prejudices, of a host of our worthy and best men. But as the truth is, or ought to be, our chief object, I must claim the indulgence of my brethren in Christ, while I present my views, although they may come in conflict with some of the writings of that good man.

The Rev. A. Fuller says, "First, the idea of a personal reign appears to me nearly to exclude that of a spiritual one, by leaving little or no place for it." What the writer means by a spiritual reign, perhaps it may be difficult for us to determine, as he has given us no scripture proof of such a reign. If he means the reign of grace, then his objection is done away at once, "*leaving little or no place for it;*" for more than eigateen hundred years have passed away since that began. See Romans 5: 21. "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." That is, over whom grace reigns here, it will reign over until they obtain eternal life hereafter, when they reign in glory. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." Colossians 3: 3, 4.

Again, Fuller says, "If then this thousand years reign be personal, the second coming of Christ must immediately succeed the reign of Antichrist." This we admit, and feel prepared to prove by scripture. "And then shall that wicked (meaning Antichrist) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2d Thess. 2: 8. Other texts might be brought, but one plain text must and will weigh against any one man's assertion.

Next Fuller goes on with a string of suppositions, and its, which I humbly conceive are founded in a mistaken notion of the system of the personal reign. Fuller's hypothesis is that when the 1260 years end, the world will end; but this I have shown is not a sentiment of mine, for I have in my former numbers shown, that Daniel's additional forty-five years are for the express purpose of fulfilling the prophecies relating to the spread of the gospel, and the extension of knowledge through the earth. Fuller likewise supposes that the world would be destroyed; (or annihilated;) this too I deny—I do not believe in annihilation, but cleansing.—See 2d Peter, 3d chapter. The Apostle there shows us plainly that as the antedeluvian world, perished by water, so is the present wicked world to be destroyed by fire. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for a new heaven, and a new earth wherein dwelleth righteousness." And it is very evident that the millennium is after this burning, for in this new earth only will righteousness dwell; and this day of God is the "glorious rest" which Fuller admits the church will enjoy, and which I fully believe the whole church, all that ever did or ever will believe, will enjoy immediately after the destruction of her antichristian enemies.

We see, also, that the Apostle alludes to the same promise that Peter does in Hebrews 4: 1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it;" and also 9th verse. "There remaineth therefore a rest to the people of God." "And his rest shall be glorious." Isaiah 11: 10. This, too, is the kingdom which Daniel saw "given to the people of the saints of the Most High."

Fuller says *secondly*, "The idea of a personal reign represents Christ's second coming at a thousand years distance from the last judgment." The Bible represents a thousand years between the two resurrections, viz. the resurrection of the saints at his coming, when the wicked shall all be destroyed from his glorious reign, and their spirits chained in hell, and their bodies ashes under the feet of the saints during this great day, which, we ought not to be ignorant, is a thousand years; and then the resurrection of the wicked, when soul and body will be sent to hell. "This is the second death" See Malachi 4: 1, 2, 3; 2d Thess. 1: 7—10; Rev. 20: 5—10; 2d Peter 3: 7—10. The reader will now understand that I believe this thousand years, to be the "great day," the "judgment day," and "the day of the Lord," often spoken of in scripture; and in the commencing of that day, or in the morning, the righteous will be raised, and live and reign with Christ a thousand years, before the wicked will be raised. See Psalm 30: 5. "For his anger endureth but for a moment, in his favor is life; weeping may endure for a night, but joy cometh in the morning." Again, Psalm 46: 5. "God is in the midst of her; she will not be moved: God shall help her when the morning appeareth."—Again Psalm 49: 14. "Like sheep they (the wicked) are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." See Jeremiah 21: 12. Ezekiel 7: 7—12. Rev. 22: 16. At the evening of that day, the wicked will be raised. Psalm 59: 6 and 14. "And at evening let them return and let them make a noise like a dog, and go round about the city." Again, Isaiah 17: 11—14. "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be removed in the day of inheritance and there shall be deadly sorrow." (See the marginal reading.) "Woe to the multitude of many people which make a noise, like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters; but God shall rebuke them and they shall flee afar off, and shall be chased as the chaff of the mountain before the wind, and like a *thistledown* before the whirlwind.—And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." And Rev. 20: "But the rest of the dead lived not again until the thousand years were finished." It is also a tradition among the Jewish Rabbies, that the righteous would rise in the morning; and the wicked in the evening; and it was a law also among the Jews, that when any criminal was hung on a tree, or *was cursed of God*, his body should remain until evening. See Joshua 10: 26. And it is evident from the scriptures that there are two resurrections. "They that have done good to the resurrection of life: and they that have done evil to the resurrection of damnation." John 5: 29. And again. "Christ the first fruits; afterwards they that are Christ's, at his coming." 1 Cor. 15: 23. This agrees, also, with Rev. 20: 4, 5, 6. And "the dead in Christ shall rise first."—1 Thess. 4: 16. If then there are two resurrections, and a thousand years between them, then this must be the millennium spoken of in scripture, Rev. 20th chapter; and I cannot, for myself, conceive how we can believe the resurrection spoken of in that chapter, to mean any thing more or less than the resurrection of the body If so, then Fuller's *third* objection is removed, for the Gog and Magog army, in the end of the millennium, is the second resurrection, or wicked dead, and even from their number, "as the sand of the sea," we are led to believe it to be the whole body of the wicked.

Fuller's *fourth objection* is without any force; for if the Apostle Paul in the 15th chapter of the 1st Corinthians could describe the resurrection of the righteous, without mentioning the wicked, surely the Apostle John might in Rev. 20: 11—15 describe the resurrection of the wicked, without including the righteous; seeing he had mentioned the resurrection of the people of God in 4—6 verses. And where, in the language of common sense, is the impropriety in saying "whosoever was not found written in the book of life, (or not included in the first resurrection) was cast into the lake of fire." It is true that we shall all stand before the judgment seat of Christ; but it is also true, that he will send his angels and gather his elect first, those that have "made a covenant by sacrifice." See 50th Psalm. And at that time, those that are on the earth will be changed in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air, where we shall ever be with the Lord. Now can any body suppose that the passage in 1 Thess. 4: 15 and 17, means to include the righteous and the wicked? No, certainly not. But why not? Because, after the righteous are taken out of the world, the wicked are burnt up; that is, their bodies; and we cannot suppose them to be raised up, and burnt up; neither would any man suppose that they would be burnt up, and then raised up immediately to be judged. But if so, there must be a space of time between the resurrection of the righteous and the wicked, and if one hour, with equal propriety it might be a thousand years. Therefore, I see nothing why God may not judge the world although there may be a thousand years, "For that one day is with the Lord as a thousand years, and a thousand years as one day;" for, "The Lord is not slack concerning his promise:" but will execute his judgments promised, though it may be long delayed, even a thousand years.

Fuller's fifth objection, is, that the account of Satan's being loosed after a thousand years restraint, and going forth to deceive the nations and to gather together the armies of Gog and Magog, does not comport with a state of immortality, or with the condition of man after the resurrection." How the Rev. A. Fuller knew what would or would not comport with a state of immortality, or with the condition of man after the resurrection, I am wholly at a loss to tell. Will Satan be changed after a thousand years confinement? and if so, will "Mathetes" tell me how? or will the wicked men be changed in their enmity against God and his people? or if they learn wisdom by suffering in hell, will "Mathetes" tell me how much? And then we may determine the point. At any rate, the scriptures tell us plainly that "Satan and his angels fought." Rev. 12: 19, and I do not know, but that Satan is as immortal now, and has been six thousand years, as the wicked dead will be after the resurrection. One thing is true, as old as he is, as large as he may be, he will suffer the same penalty with them, for gathering, as they will for being gathered; and if this "idea is gross and inadmissible," then must the word of God bear the charge.

Let us read Rev. 20: 7. "And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are *in* the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: (the new Jerusalem) and fire came down from God out of heaven and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and [illegible] tormented day and night for ever and ever."

What their hopes were in compassing the camp of the saints about we are not told; except it is to give battle, and why the wicked might not have the same object in view as the devil himself, I cannot conceive; and in their situation and circumstances they would not materially differ from their leader the devil, and why they would not follow him, the Rev. A. Fuller has not told us.

Finally, he says, "To represent the millennium which precedes the last judgment, as a state of immortality, is to confound it with the New Jerusalem, which follows it. The latter is indeed a state of immortality." This admission gives us the whole question, for we have certainly proved that the "beloved city" is or will be on the earth when Satan shall compass it about. See Rev. 20: 9—and Rev. 21: 2, 10. Ezekiel 48: 35. "And the name of the city from that day shall be, The Lord is there." I wish the reader to read and compare the 38th chapter of Ezekiel with Rev. 20: 8—and he will learn more about Gog and Magog. Fuller then says, "that *glorious rest* which the church will enjoy after the destruction of her Antichristian enemies, is the "*Millennium.*" I think I have proved that the coming of Christ does destroy Antichrist, and that his rest will be glorious; and I am very confident that Mathetes will acknowledge that the *glorious rest*, spoken of in the word of God, is in a state of immortality; therefore I leave Mathetes to reconcile the views of his favorite author with the word of God, and with his own views on the *rest*. And may we apply ourselves unto wisdom by searching the word of God diligently, and hold fast to that which is good.

W. M.

For the Vermont Telegraph.

ETERNITY—BAPTISM.

Eternity—This word occurs but once in our translation of the bible. Isa. 57: 25. But Cruden, in his Concordance, in three other instances makes use of the same term. As in 1 Sam. 15: 29. "The eternity of Israel will not lie." Jer. 10: 10. "The Lord is the true God the king of eternity," and Mich. 5: 2. "Whose goings have been from the days of eternity."

Dr. Paley defines the word, "a negative idea, clothed with a positive name. It supposes in that to which it is applied, a present existence; and is the negative of a beginning or an end to that existence.

Eternity, therefore, can only be applied, in its strict sense, to the Deity, who hath being which is without a beginning, present and without end. Thus Paul, "Unto the king eternal, immortal, invisible." And again, "Who only hath immortality."

The word "eternal" occurs about thirty times in the New Testament, and in nearly every instance it is used to express the life which is in Christ, and received by faith. "This is life eternal, that they might know thee." "I give unto my sheep eternal life." Christ only hath eternal life in the full and exalted sense, dwelling in him, and believers cannot be strictly said to *possess* eternal life, but only on believing to become *partakers* of it, or partakers of the divine nature, which dwells underivably and fully only in Christ.

For these reasons I object to a too frequent use of these words. We are sometimes compelled to hear "eternity" used ten times oftener in a single discourse or exhortations, than it is used in the whole bible. Thus; "your eternity," "a long eternity," "a whole eternity," in our religious tracts, and periodicals, in the pulpit and the conference room, are phrases of almost daily and perpetual occurrence. Such expressions as the following we are also compelled frequently to hear: "Monuments of his eternal wrath," "Eternal chains of darkness," "an eternal hell," &c. &c.

The meaning of all these may be well enough; but the phraseology is unbiblical, it is barbarous, it offends against all good taste; and as it implies a want of attention both to the style and spirit of the sacred writings, as well as a great familiarity with words of most impressive and awful import, they should I think be much more sparingly used.

There is another class of words to which, while my hand is in, I must also object. I allude to our accounts of baptisms. One writes, "I had the unspeakable satisfaction to lead such a number of willing converts *down the banks of our modern Jordan.*" Another, "*they followed the footsteps of their master and were planted with him in the likeness of his death.*" A third informs us that they were *buried in the liquid grave, the watery grave*, &c. Why all this flourish of words? Why not tell us plainly that such a number were baptized? The only effect is, it injures the Baptist name and cause.

I may hereafter notice other inattentions to sacred style with which my ears have been torn, but these for the present will suffice.

LAY BAPTIST.

RELIGIOUS MISCELLANY.

From the Providence American.

MASONRY IN THE CHURCH.

MR. LOWRY:—In our inquiries relative to the good or bad properties of an institution like that of Speculative Freemasonry, it seems to me proper to examine its component parts in the *abstract*, rather than to pronounce it good "*by the lump;*" and that too, merely because there may be some good ideas mixed with the poisonous ingredients, and thus composing a heterageneous mass, as a whole most abhorrent to the moral law of God. There are, undoubtedly, some good ideas inculcated by the masonic institution;—for they make use in their lectures, &c. of some passages of scripture. But what end does it accomplish? [illegible] morally and religiously, as it would physically to roll up arsenic in loaf sugar and throw it among children. The sugar would allure them; and they would cry out, this is good, let us eat. Aye, yes—but in eating the sugar they likewise partake of the arsenic and are poisoned! Just so has many an honest sincere person been duped by masonry; and many by this artifice seem still to be blinded. Hence, as I observed, the importance of a more critical examination. Did not Satan tell *some* truth, and use scripture language when engaged in his diabolical attempt to draw aside our Saviour from moral rectitude? And shall we, for that, commend his conduct? The Christian detests the thought. Why, then, approve of Satan's plan to draw men from moral and religious rectitude though his device of freemasonry, only because in the same manner he makes use of some scripture language and religious ceremonies? Ah, say some, masonry must be a good institution, for they pray in the lodge! Do they, indeed? And suppose they should pray at a horse race or gambling table, would it transform these works of darkness into the commandments of God? Pray in a lodge! The only consistent manner of praying in a lodge would be something like the following—"From such a place as this, good Lord, deliver us;" and there should accompany it a hearty promise never to be caught there again. A christian pray in a lodge, where the name of Christ, as mediator, is not even admitted into the form of a prayer! But to return—I have only yet examined the first starting place of masonry. Yet even there, has been found moral evil enough to condemn it forever, as a moral institution. I will now ascend higher; yet I shall take but one thing at a time. None, I trust, will dispute that in the Royal Arch degree or chapter, there is an officer styled the "High Priest." This title is sanctioned by the order, and accepted by the person thus chosen. I will here remark, that under the law dispensation, God ordained that there should be a High Priest to perform certain sacred duties. He only entered the Holy of Holies once a year, performed the whole work of expiation of Israel on the annual fast, besides other ceremonial rites, in all of which, as well as in his sacred garments, golden mitre, breast plate, &c. he was undoubtedly designed as a notable type of our adorable Saviour, who in scripture is styled the "great high priest of our profession."

Now what do masons mean by electing an officer whom they call "High Priest," and putting on his head a mitre, with the inscription, 'HOLINESS TO THE LORD?' Do they mean to turn into *ridicule* this sacred title & personage ordained of God? This they will undoubtedly deny; they will contend that they are sincere; and moreover that they are deeply impressed with the solemnity of the ceremonies of this degree. We will then admit them to be in earnest, and what do we find them doing? Why taking the sacred and solemn title of high priest, the mitre, with the sacred inscription "Holiness to the Lord," &c. that was forever to be confined to the house of Aaron, until the coming of Christ, the great antitype, and then to be forever abolished, and transferring and applying them to the *gentiles*, under the gospel dispensation, and in many instances to outbreaking blasphemers of God and the Bible!!

I have heard a person say, that when he took the Royal Arch degree' the High Priest sat in all his mock solemnity, with the inscription on his head '*Holiness to the Lord*,' and at the same time he was a person noted for open profanity; and how often masonic 'High Priests' have been of a similar character, the public are well informed. The very recital of this is enough to almost chill one's blood. What horrid, sacrilegious, presumption of sacred titles and ceremonies, to throw a shade of apparent sanctity over abomination enough to disgust a wandering descendant of Ishmael! Why—under the *law*, those who interfered with the priestly office without divine appointment, were struck dead by the sudden judgments of God—yet here is masonry making this unhallowed use of these sacred things—electing and proclaiming high priests every year, when under the gospel dispensation there never has been but *one* high priest, who is called by the author to the Hebrews the "great high priest of our profession, Christ Jesus." I say here is masonry committing such abomination, and yet we are told that we must *let it alone*! I beseech you who have the title of high priest conferred by masons, to contemplate this subject; and you who sacrilegiously and blasphemously confer them, to beware how you trifle with and pollute sacred and holy things. I shall *not yet let this subject alone* if life and health are afforded me.

RAY POTTER

Pawtucket, Sep. 21, 1832

Rewards are proportioned to success, not to merit.—Success itself is a reward.

There are few families but what are at one end related to the greatest princes, and at the other to the meanest peasants.

From the Vermont Statesman.

ANSWER TO "C. W."—No. III.

Fourthly, Africa could be benefitted more in some other way at comparatively small expense. So far as the object may be to enlighten and Christianize Africa, the *object* is good. I heartily rejoice at the amelioration of that unfortunate race; and could give my free assent and zealous co-operation to measures which will effect it. It has been said by C. W. that "the probability of success is a sufficient inducement for the benevolent to act." Very true, but judging from what has been done, where is the probability in the case? To offer an idea advanced by some person who has preceded me, I know not whom, I appeal to the history of colonization in every age of the world. Have rude and barbarous people on the whole been benefitted by the amongst civilized? Has it not oftener than otherwise been to them like taking a viper in the bosom? Has it not generally ended in the extermination of one party or the other? To say nothing of the Jews—it was Greek and Barbarian—it was Roman and Gaul. It may be said of those ancient colonies that they carried not the christian religion with them. Come down then with me if you please, to the adventures of our Puritan forefathers, who left their native country for the better enjoyment of their religious opinions, and privileges. What has been the effect upon the Aborigines of this country? History will tell. What is there in the act of encroaching upon the territory of an uncivilized people, calculated to recommend civilization? But it may be said that lands have been purchased at Liberia. So did queen Dido, if story be true, on the same continent, once purchase as much territory as she could encompass with an ox hide. So have our pious race purchased lands of the Indians from time to time.

All the "facts" of any importance mentioned in the introduction of C. W.'s 5th No. which he says "show conclusively that the colony is respected in its own neighborhood, that it is rapidly diffusing an influence among the tribes on its borders, and that if the colony itself is kept in a healthful moral state, it will not fail to diffuse far and wide the blessings of intelligence, liberty and religion," might with propriety have been stated concerning the colonies which first settled this country. I see not why the colony at Liberia should exert a better influence on the native Africans, or in the words of C. W. should do more good for Africa, than did our Puritan forefathers for the natives of this country, unless the colony sent to Liberia is composed of better men. That there are good men among them, I am not disposed to doubt; but that they in general are better men than those who landed at Plymouth, is not for a moment to be believed. The proposal is to colonize the free blacks, who are represented by the friends of colonization in this quarter, as being a vicious set, a nuisance to society. If it be true that they are thus vicious, how shall "the colony itself be kept in a healthful moral state?" To introduce whites (which by the way are already amongst them) would be to carry into that heathen world, those insuperable barriers which exist, as colonizationists tell us, in this Christian land, to hinder the coming on to the ground that "all men are created equal:" unless those barriers be swept away by some mysterious power during the passage, in the same manner that a dolt of a black man is changed into a superior genius. Urge upon a friend of the colonization scheme, that justice demands that the blacks should be immediately emancipated and enlightened in their native country—tell him that by developing their genius we should find them capable of moral and intellectual improvement—capable of being raised to a stand in civilized and enlightened society, that would demand respect—he will at once say they are an inferior race. But, the next one you meet, especially if he be an agent for the society, will tell you that the blacks at *Liberia* can transact business with as much propriety as white men; and if you would take his word for it, you would almost be persuaded that the Liberia Herald, a paper edited by a black man who went from the United States, rather rises above the ordinary level of our papers, just as though emerging from this light of science and christianity, crossing the wide waters, and plunging into that chaotic darkness of ignorance and heathenism would metamorphose them into a superior order of beings. If by a similar process, and by no other, those insurmountable obstacles might be removed, it were well for the inhabitants of the United States, white as well as black, to set about the work without delay.

Benevolent society indeed! to turn upon Africa what they themselves call a vicious class with a view, in the words of C. W. to "make amends to her for all the wrongs that have been done her." Thus "they can dry up her tears and heal all her wounds. Ought they not to do it?" Three or four sentences lower in his column, he says, "we are urged to do it by *our own personal interests*, as well as by the calls of benevolence." And again two or three sentences lower, "The people of the United States are called upon by *policy* and patriotism, by humanity and benevolence, by justice and mercy, to engage in this work and prosecute it with untiring energy." That they are called upon by all these motives to break the yoke of bondage, and that *immediately*, and let the oppressed go free, there is no doubt; but that colonizing a very small proportion of the increase of half a million of *free* blacks will *ever* emancipate two millions of *slaves*, with all their increase, remains yet to be proved. But what have "*policy*" and "*personal interest*" to do in such a work as "doing good for Africa."—What do these words mean? I wish to have them explained. I shall make the following conclusion, if it be [illegible] I wish to be corrected. It is this [illegible] of the United States are called upon to ridd[illegible] selves of a class of people who are a scourge to

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J. W. LONG, PRINTER. | BRANDON, TUESDAY, NOVEMBER 6, 1832. | W. S. HELEY, EDITOR.

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JAMES LONG, *General Agent.*

COMMUNICATIONS.

For the Telegraph.

PERSONAL REIGN OF CHRIST.

Br. Walker,—Agreeably to my promise to furnish your readers with my views of the personal reign of Christ, I shall begin by showing that his coming is the great event, to which the church is directed to look for her deliverance from her outward, and inward foes, her restoration from her Babylonish captivity, and final glorification in the Millennial blessedness.

Christ in all his instructions to his disciples, gave them this comfortable assurance, that although in this world they should have tribulation, yet he would come and receive them unto himself; and directed their faith to his coming, as the termination of the persecution and distress which they should endure in the world. "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 26: 22.

In the parable of the sheep and goats in Matthew 25th chapter, beginning at the 31st verse, he plainly refers to the sufferings and afflictions of his people, and their conduct to those who were hungry, thirsty, strangers, naked, sick, and in prison, as evidence of their inheritance in the kingdom into which he then introduces them, which he says was prepared for them from the foundation of the world. Had some of his sheep enjoyed a peaceful reign on the earth of a thousand years, where they were all righteous, and no tempting devil, where there was nothing to hurt or annoy, how came these to be hungry, thirsty, strangers, naked, sick and in prison? For certainly, one half or more of the whole church must have been born or lived during this happy period. Unhappy people they must be, for they have no marks of sheep—they have not come through much tribulation." "They have not been hated by the world, nor slain for the word of God, and the testimony which they held. They were not seen by the prophet [illegible] the blood of the Lamb. For those "came thro' much tribulation."

And yet this must be the coming of Christ.—See Matthew 25: 21, 32. "When the son of man" (this must mean Christ, for neither the Father, nor the Holy Spirit, is any where called *Son of Man*,) "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." He has told us how they shall be divided in Matt. 24: 31.—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And again the Apostle tells us in 1st Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first." Then will Antichrist be destroyed. "For when they shall say peace and safety; then sudden destruction cometh upon them, and they shall not escape." "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ." 2nd Thes. 1: 7, 8.

Here then will the church be freed from her outward foes, and her antichristian enemies.—And now the idea could ever be entertained a moment, that the church should enjoy a thousand years of glorious rest, and reign as kings and priests on the earth, before the destruction of her foes? I could never tell. But one thing is certainly true, the church is no where promised deliverance, until the revelation of Jesus Christ from heaven, our Great High Priest, our typified Joshua. And then will he come the second time without sin unto salvation; then, "we shall be like him, for we shall see him as he is." Then too, "we shall bear the image of the heavenly." "Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a *mystery:* We shall not all sleep, (die) but we shall all be changed." 1 Cor. 15: 51. And the above *mystery* will be finished when the seventh trumpet shall sound. "But in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared, to his servants the prophets." Rev. 10: 7. And then, and not until then, "will the kingdoms of this world become the kingdoms of our Lord and of his Christ." Rev. 11: 15. So the reader will plainly see that there is no room for a Millennial reign until we are changed, and our inward foes all slain. "Then will be brought to pass the saying that is written, Death is swallowed up in victory." Now let the reader compare the 25th chapter of Isaiah with the passages referred to above, and he will see that the reasoning is correct, that previous to our millennial glory or blessedness we must obtain this victory over outward and inward foes.

The next thing which I shall attempt to show is, that the captivity of the children of God must be restored, before the church will be led into her millennial blessedness. That the captivity of the Jews in ancient and literal Babylon, is a type of the captivity of the church under mystical Babylon, I think none will deny. And the same causes, that produced the one, have and will produce the other. The chief and principle cause why the ancient Jews were permitted to be led captives into Babylon, was their idolatry. They sought to conform themselves to the religious worship of other nations which God had forbidden. They made high places like Babylon, and set up the gods of Bual in every grove, they sacrificed to the gods of Damascus, and bowed down with the sons of Belial. They regarded not the Sabbath, and changed the ordinances. For these things were the children of Israel sent into bondage, and led captives into Babylon, and the land enjoyed her Sabbaths seventy years. After these years were accomplished, the Lord raised up a Cyrus to give the command for the return of the Jews, and Zerubbabel (a beautiful type of Christ,) led the people of Israel from Babylon up to Jerusalem, and Ezra says 3: 1, "They gathered themselves together as one man to Jerusalem."

Now let us see the antitype in the captivity of spiritual Israel in mystical Babylon. The church soon after the ascension of her Lord, became corrupted by following false teachers, and blending pagan, and Jewish rites and ceremonies with the Christian worship, until they were sharply reproved by the Apostles, especially by Paul, Peter, and John; by whom, they were then informed that antichrist or mystical Babylon was already in the world, and had begun its deadly influence in the church. Some taught a community of wives; others that the resurrection was already past; (and so say some at the present day;) others to eat things sacrificed to idols, and in this manner drew them into idolatry; others taught that they must be circumcised and keep the whole law of Moses, and by this, made them change the ordinances of God's house; but not until after the church became connected with the kingdoms of this world, did she wholly lose sight of the principles of her holy and separate religion. But in the days of Constantine, when religion became a political stepping stone to power, and authority, then how quick and how sudden were the false religions of the heathen mixed with the truth, poisoning and contaminating the breath of piety, until Antichrist took her seat, and religion and piety fled into the wilderness to be nursed only in some humble cottage, in obscure corner of the earth. From this time until very lately, the true followers of the word of God have been driven into caves and dens, and have [illegible] the world that they have no continuing *city*, but that they seek one to come, viz. the beloved city, the new Jerusalem, which cometh down from God out of heaven, and when the time shall be fulfilled that the prophets have told us of, when two thousand three hundred years shall have passed by, then may we look for Jesus the spiritual Zerubbabel, who laid the foundation of this house, to finish it, and bring in the cap stone, crying grace, grace unto it. Then the children of God, of every clime, among all nations, wherever they may be, whether sleeping in the dust, or on their beds, living in heaven, or on the earth, will God bring with him, and in one general assembly, as one man, (being one in Christ,) shall they enter the new Jerusalem, the beloved city—and live and reign with Christ a thousand years.—"But the rest of the dead lived not again until the thousand years were finished.

The scriptures represent them blessed and happy who have part in this first resurrection; and why? Because they shall cease from their labors, and enter into rest, that rest that remaineth for the people of God. This rest I suppose to be the Millennial blessedness; for it is certainly a state of rest and blessedness, as expressed in the 20th chapt. of Revelation, which is the only place, that a millennium can be proved in the whole word of God.

Some writers and divines have supposed that the "first resurrection," spoken of in Rev. 20: 9, is regeneration, or the new birth. If it is so, the language will warrant us in applying it. Let us examine. We will begin with the 4th verse, and the reader will permit me to use the words most appropriate to convey the meaning of such Divines. "And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." And what was done to these *souls?* or what did John see them do? *Divines.* "He saw them regenerated or born again." *Quere.* What! after they were beheaded as witnesses of Jesus? Again, he saw them "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." And what did these do? *Divines.* "They were raised from dead works to serve the living God." What! these souls who had worshipped the true God, instead of the beast, who had separated themselves from the world, (who were wondering after the beast,) and who had no fellowship with the unfruitful works of darkness? If these have need of being regenerated from dead works, where shall we find any lively stones at the present day? But what says the apostle John? he says, "And they lived." But what does he mean by "lived?" he means they lived "again" in the body, that although they had been beheaded, or slain, for the witness of Jesus, yet now they have come off conquerers over death and the grave; therefore death hath no more dominion over them. And now they will live a thousand years, which man in his natural state could not stand: yes, and after that forever and ever. "And they lived and reigned with Christ a thousand years." "But the rest of the dead?"—what dead? *Divines* tell us, Sinners who are dead in trespasses and sins; "lived not again." When they once lived before, or why say "lived?" Some *Divines*, may answer, they had fallen from grace; but a little sabbath school child would answer, That those who were not raised in the first resurrection, would not be raised "until the thousand years were finished." This I have seen tried, and have often admired the saying of Paul, 1 Cor. 1: 27, "And God hath chosen the foolish things of the world, to confound the wise."

Then if these passages in Revelations, which [illegible] of the [illegible] we are [illegible] will contend that Christ does not come personally at the resurrection and does not reign personally with his [illegible] the resurrection. Therefore I feel perfectly willing to leave the issue here, and if there is any other place in the whole word of God where a millennium can be proved, I will acknowledge my ignorance, and confess my folly.

I know, there are many places in the prophecies, which people suppose can only be applied to such a day as they in their minds, have fancied the millennium to be; but I know of no passage, where such a state of things is spoken of as would or could not be realized in a state of immortality, but what has been or can be fulfilled in the present Gospel day. For instance, some, in reference to the passages in Isaiah 2: 4. Micah 4: 3, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up the sword against nation, neither shall they learn war any more,"—argue that it cannot be fulfilled at the present day, because they do learn war; neither can it be in state of immortality, for they will not need plow-shares nor pruning hooks in the new Jerusalem. I agree, as they think, the conclusion is just.—But yet, by reading the connection, and comparing with other scriptures, we shall see that it hath already been fulfilled.

The first visible people that God had in the world were the Jews; and these were established by the use of the sword and the spear. The Jews were commanded to exterminate and drive out all the Caananites by the sword. But Christ when he came into the world, established a kingdom of grace [illegible] and taught his followers [illegible] of this world, e[illegible] He taught the [illegible] sheath; and [illegible] shows pla[illegible] is to do vicer[illegible] good for [illegible] prophets who lived [illegible] the Jews, having a view of this gospel, of its peaceful and merciful design towards all men, and its increase and spread among all nations,—make use of the above quoted expressions in view of the effects the gospel would have upon the warlike disposition of individuals and nations, which in our day, as well as before, has been realized.

W. M.

RELIGIOUS MISCELLANY.

From the Vermont Statesman.

ANSWER TO Q. C. No. IV.

In this number I shall consider the proposal of the Society to suppress the slave trade.

For such a work as that of abolishing the slave-trade, as well as that of christianizing Africa, I would willingly lend all the aid in my power, provided effectual measures be adopted; for, of all the traffics carried on, whether by sea or by land, the traffic in human flesh and blood is the most unlawful, barbarous and inhuman; and those who engage in it merit the most exemplary punishment from men, and the most vengeful judgments from Heaven. But to look to the American Colonization Society, for the suppression of this trade, is to look for an end without any adequate means—for an effect without any efficient cause. The managers of the Society themselves, in their last address, say that "*the cruelties attending this trade, are greater now than at any former period.* The slave-ships are now crowded to excess, and the mortality is dreadful." C. W. in his 4th number says "When the British Parliament in 1807, and the American Congress in 1808, prohibited the introduction of slaves into their dominions, and especially when almost every commercial nation came into an agreement to prohibit the trade altogether, and the British and Americans called it *piracy*, and determined to punish it as such, it was expected that the slave trade would cease. *But facts show that it has scarcely diminished at all.* It is not conducted so openly as it was, but it is done *as efficiently;* and, owing to the restrictions put upon it, "*with more cruelty than ever.*" Now if the acts of the British Parliament and the Congress of the United States in declaring it piracy, and sending ships of war from time to time for twenty-five years to suppress it—"the agreement of almost all commercial nations to prohibit it altogether"—and the co-operation of the Society for fifteen years, have had no efficacy in putting a stop to the trade, but have greatly increased its cruelties, when, I ask in the name of humanity, will they have power to do it? How much longer shall the United States protect those who buy and sell stolen property, and yet pretend to punish those who steal it? How much longer shall they keep an extensive open market for a certain kind of merchandize, and yet declare war against certain individuals and companies for supplying that market? How much longer shall Christendom look on patiently, and trust in such measures for the suppression of this infernal traffic, as only tend to increase its cruelties and aggravate the sufferings of its victims, while the slave catalogue is annually increasing by hundreds of thousands? How many millions more shall die in christian lands deprived by christians of the Word of Life?

C. W. says, "there are in all commercial countries, men of depraved moral principles, who, for the sake of gain will engage in this horrid traffic." Yes, and there always will be so long as the market is kept open and the temptation laid before them. "How then," he asks, "is a stop to be put to this horrid traffic?" Answer—The slave-trade can never be stopped short of breaking up the market by universal emancipation. He says, "by planting colonies at [illegible] the coast. Nothing else [illegible] slave trade from about 200 [illegible] the American Colony at Liberia has done the same to nearly as great an extent." The traders would be very likely to resort to some other coast rather than that of the Colony, so long as there is an abundance of it unoccupied where they would meet with no molestation. Yet in his own words, the trade is carried on "*as efficiently, and with more cruelty than ever.*" How effectually could the American colony banish the trade from its own coast, were its strength put to the test? In a letter from Liberia, dated the 25th of last September, the writer speaking of their military force, says to his correspondent in the United States,* "I will now give you the number of voters who voted this year for the office of Vice Agent. For G. R. M'Gill 76; for A. D. Williams 85; for J. C. Barbour 48. Now allowing about 40 minors who are eligible only to muster, it will make out about 249." Allowing all these to be effective men, if paraded on the coast of 200 miles which they are said to occupy, they would be 256 rods apart, or four fifths of a mile, distant from each other. Take the whole, colony, men, women and children, consisting of 2000 in number, about equal to a population of a six mile square farming town on Lake Champlain, parade them as before, and they would then stand at the distance of 32 rods. Judge ye of their ability to repel the invaders. But granting that a colony of 2000, the effects of 15 years labor of the society, have the active competent power to defend 200 miles of coast, there yet remains on the western side of Africa alone, 4000 miles of barbarous coast, "indented with bays and rivers." I leave it for the reader to imagine, or for C. W. to calculate how much time and money, and how many [illegible] while the work should be in progress [illegible] where is the consistency of [illegible] an immense amount of money and lives in [illegible] it is going on in the [illegible] asylum of the oppressed—and bulwark of religion!" For the United States, while they allow the trade to be carried on at home—but especially for the slave-holding part of the Society who themselves relentlessly traffic in human beings, to undertake by force and arms to establish colonies for the prevention of the trade on that distant, uncivilized coast; is just about as consistent as the proposal to instruct, civilize and christianize Africa, by crowding upon her a host of unlettered men, while they keep their own slaves at home too ignorant to read the bible.

Let our slaves be emancipated at once. England is on the point of liberating hers—all Christendom would soon follow the example—slavery would be put down—the door shut against the reception of slaves, and the market destroyed. Connected with these acts of *justice*, let *benevolence* carry the good news of salvation into the interior of those "wilds, horrid and dark with those o'ershadowing trees;" and together, they would more thoroughly eradicate the slave-trade, than a line of cannon on the coast, from Morocco to the Cape of Good Hope, while the accursed traffic is carried on in the United States and other professedly Christian nations.

"Look," says C. W. "at certain facts in regard to the slave-trade as it is now carried on. On the 6th of September, 1830, the British cruiser, Primrose captured a Spanish slave-ship having on board 555 slaves, from the coast of Africa. During three weeks of last summer, no less than 900 slaves from the interior of Africa, were shipped from one place, Galinas."—He mentions several other facts in regard to the trade as carried on in Africa, and on the ocean, in answer to which I would say, look at certain facts in the United States. During the same three weeks which he mentions, if those three weeks averaged with every other term of three weeks during the year, there were kidnapped in these United States, nearly 3000. Again—In North Carolina, the penalty "for circulating seditious pamphlets, is imprisonment, pillory and whipping—for a second offence, death; or teaching a slave to read or write, or to sell him books or pamphlets, subjects a white to a fine of 200 dollars, a free negro to fine, imprisonment and whipping; and a slave to thirty-nine lashes."† In the slave-holding States a free black is liable to be seized and imprisoned on suspicion of being a slave, and if found pennyless, to be sold into hopeless bondage, to pay the jail fee. Again—Says the Editor of the Liberator, on the 10th of March ‡ "At the late meeting of the colonization society in this city, (Boston) Wm. Ladd, Esq. made the following statement from positive knowledge. 'A fresh imported slave belonging to a southern *Clergyman*, having suffered severely from an inclement winter, made complaint to his master; and for so doing, was felled to the earth. This clerical monster then ordered a fire to be kindled near the senseless body of the slave, where it was slowly roasted, and finally kicked by him into the flames and consumed to ashes!!" Another [illegible] an extract from an article dated [illegible] Jan. 20th, 1832. "The house of a [illegible] Dutchman, [illegible] six miles from [illegible] was about three weeks since [illegible] stroyed by fire. The family consisted [illegible] poor child (about 10 years of age) had been *cruelly* beaten by them, thought of course it [illegible] She *must* in revenge have set fire to the house. They took the child and confined her three days in a dark and solitary place, without food or water, and each morning and evening inflicted upon her naked back *thirty-nine lashes*, with a whip made of cowhide. This of course reduced the child to the point of death; and by threats of a repetition of their cruelty, they *forced* the child to confess what they had accused her of, which however, she contradicted as soon as they released her and gave her food. Notwithstanding [illegible] of *full evidence*, after a mere mock [illegible]

[illegible] ing details might be multiplied; but the [illegible] are sufficient—sufficient to make humanity weep." I mention these to show that *something* at least is wrong at home—that if we would know the horrors of slavery and the slave-trade, we need by no means go to Africa. I would not be thought to misunderstand the phrase *slave-trade*, in its true sense, in distinction from the word *slavery*. The slave trade exists in these United States, as well as slavery. To close his number he asks, "Has not Africa been long enough?" I answer—yes: already quite too long—so has the black race in the United States. Therefore, oh ye Colonizationists, see to it, that ye rid your polluted garments of their innocent blood! Hinder the work of emancipation no longer.

O. S. M.

*See Garrison's Liberator, vol. 2, no 26, p. 102.
† do. do. do. no. 9, p. 34.
‡ do. do. do. no. 10, p. 38.
§ do. do. do. no. 6, p. 22.

From the Christian Secretary.

DIALOGUE BETWEEN BR. EXPERIENCE AND A YOUNG PREACHER.

Experience. Well, my young friend, how is it with you to-day?

Youth. I feel very well in mind, my body is feeble.

Exp. You talked too loud yesterday, I thought so the moment I saw your countenance. You should raise your voice [illegible] if you the natural key, a [illegible] single man on the further side of the house, but let your pronunciation be [illegible] drawl and drag out the words [illegible] expected to be killed when it ended.

Youth. I have a difficulty on my lungs; it is hard work for me to speak and I have to raise my voice or not be heard at all.

Exp. [illegible] you will soon get rid of your [illegible] don't you talk [illegible] preach?

Youth. I should think, say forty minutes, perhaps an hour—an hour generally held me over, unless I have a good subject.

Exp. You should always have a good subject or not preach. But you are a young man, and have to preach to older people; always be short, lay your watch before you and limit your sermon to thirty minutes, and what you cannot say in that time, if the subject is a good one, save till the next time, if it is not a good one your hearers will thank you for sitting down at the end of thirty minutes. Set your ideas in order, and come right to the subject,—and make no remarks but such as tend to bring it directly before the people. When your subject is before your audience, sit down let them think upon it, while you cover your face and spend a moment in reviewing what you have said, and in prayer. Let some brother close the meeting. Our young men often pray too long, ten minutes is a long prayer if well filled with humble petition; if not, it is by far too long.

Youth. You would have a man pray till he got into the spirit; I always wish to feel it before I stop.

Exp. You should feel it before you begin; and as for prayer till we get into the spirit, as you call it, I have known more prayers did min- out of the meeting house, than ever did ministers prayed into the spirit. This kindling up a fire of our own, warming nobody and puts our own eyes out. While we are praying ourselves into the spirit, we often pray a whole congregation out of patience. There is another fault about praying. Some men will pray for sinners, and for those who have not been converted, and for the unregenerate that they may be converted, and be renewed, and be born again, and have their hearts changed, and have new hearts, and be adopted into God's family, and be made children of the Lord; that they may be no longer uncircumcised in heart, but that they may become new creatures.—Again, they pray for all the ministers of the everlasting Gospel, then for the heralds of salvation, and then for the watchmen on Zion's walls, and for the messengers of the world of life, &c. Now who does not know that such tautology is enough to weary the patience of Job, especially when it is continued for half an hour with a most intolerable tone. For a model of prayer look at Matthew vi. 9—14.

Youth. I thank you father Experience for your kind counsel, and hope you will [illegible] the liberty to suggest any improvement to me that your acquaintance with the ministry may enable you.

Exp. I have but one thing more at present. You will preach at my house next Tuesday evening; will you tell me what you think is the meaning of Matthew xxiii. 9. May the Lord instruct you and make you a useful and faithful minister of the Gospel. Farewell.

ARCUS.